THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

JUNE, 1960 ONE SHILLING No. 24

The Churches' Fellowship for Psychical Study

31A CHAPEL ROAD, WORTHING, SUSSEX

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QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

JUNE, 1960 No. 24

MAURICE ELLIOTT MEMORIAL LECTURE

After the death of the Rev. Maurice Elliott in June of last year the Memorial Fund was opened primarily to institute an annual Lecture in memory of Mr. Elliott's valiant work for the Fellowship, and to perpetuate the ideal for which he stood, namely to investigate and study psychical science with a view to seeing what relevance it has to the Christian Faith. He was not interested in phenomena as such apart from their religious value, but he believed that they were important in clarifying in our own day the miraculous element in the Bible, and in opening the door to a wider belief in life after death.

We are very pleased to announce that the first Lecture will be given at the Caxton Hall, London, on Saturday, September 17th at 6.30 p.m. when the speaker will be the Rev. Dr. John Macdonald, M.A., B.D., of Leeds.

We have arranged for a Saturday meeting because we know that many of our members will wish to come from the North; and this will enable them to travel back on Saturday if they wish.

As we are expecting a large audience admission will be by ticket, and application should be made to Miss White at our Worthing office; Members 2/-, non-members 3/-. Please enclose stamped addressed envelope when applying. Everyone holding a ticket will be assured of a seat but they will not be reserved in advance; so if you want to be in the front, please come early! Doors open at 6 p.m.

THE BISHOP OF CHICHESTER

We are pleased to report that the Bishop of Chichester has joined the Fellowship, as an hon. vice-president. In his letter to the Chairman of our Council, the Bishop writes: " I realise the importance of bringing Christian insight to bear upon this whole field of experience, and assure you of my interest and sympathy ".

THE SIGNIFICANCE OF PSYCHICAL RESEARCH

(apart from Evidence of Survival)

By DR. KATHARINE WILSON, PH.D.

An instructive lecture on the above subject was given by Dr. Wilson on the 24th March to an audience who listened with the greatest interest. Dr. Wilson, in the course of her remarks, said: " What I am concerned with is only a small area of psychical phenomena, i.e., to put psi in the context of modern thought. As long as they remain isolated and unrelated we cannot hope to understand them. My best way to start is with a few examples of the sort of phenomena I have in mind:

" A mother who habitually left her baby in a pram by a railway line, but on the day when a train was to crash there, was prevented by a feeling of impending disaster.

" Again a child in a country lane saw her mother lying on the floor as if dead. She was so sure of the truth of her impression that she went straight to the doctor who found the mother suffering from a heart attack with every detail of the vision verified.

" A sensitive was given a scarf belonging to a man who had disappeared in a part of France, and she was able to describe the route he had taken in a great forest where he was lying dead. Her information was found to be accurate in every detail.

" The fact of paranormal perception poses a problem and as far as I know not much has been done towards finding the answer. Up to date researchers have been concerned rather with establishing the facts and looking at the nature of the facts, or wondering how they operate but the time has now come, I feel, to ask what the facts imply."

Owing to lack of space we are able to give only this brief extract, but this was a most interesting and thought-provoking lecture, and many questions followed. For the benefit of those who are concerned in the scientific side of psychical research, Dr. Wilson has allowed us to have copies made of her lecture which are available at the Worthing Office at a nominal charge of 1/9 including postage.

KIND GIFTS

One of our members, who recently financed the cost of a tape recorder for our lectures, has now kindly covenanted £6 per year of the amount. She has asked to remain anonymous.

Anonymous donations have also been received of £50 towards the Quarterly Review costs and £60 to H.Q. Fund.

EDITORIAL COMMENT

With this issue of *The Quarterly Review* we complete six years of unbroken publication. We even surmounted last year's printing strike! The Fellowship's official organ started in 1954 with a 4-page printed News Sheet, which by the next issue had grown to 8 pages and later on to 12 pages. In March 1958 it took on a new and still larger form, and became the present 14-page *Quarterly Review*.

It has proved extremely useful in keeping our members—scattered as they are all over the British Isles and overseas—closely in touch with our activities and progress, and has also been of good propaganda value to people outside the Fellowship. Some of our clergy members are being very helpful in having the *Review* on display and on sale among other literature in their church porches, and we would appeal to *all* our clergy members to follow this excellent example in their own churches.

It is the aim and hope of the Council to still further increase the size and circulation of the *Quarterly Review* when funds permit, so that it may become a full-size magazine on general sale on bookstalls. To achieve this, in these days of high publication costs, a fairly substantial grant or legacy would be required. At present each issue costs us around £84, and every one of our members receives it free, as it is included in the annual subscription. But it does mean, as we were reminded at the recent Annual General Meeting, that the Fellowship incurs an expenditure of approximately £336 a year on the *Quarterly Review*, even though all the work in connection with it (other than printing) is honorary.

* * * * *

A few weeks ago a reader wrote to a *Daily Mail* columnist, asking for advice as to what she should tell her little boy, aged seven, about death, owing to the recent passing of his grandmother. The columnist replied, in effect, that when we're dead, we're dead, and we only live on in the memory of other people. In this case, the mother should explain to her little boy that his grandmother would only live on in the mother's memory during the latter's lifetime.

It was obvious, from subsequent letters the columnist received, that many readers were shocked at her reply, but there are two points that emerge from this incident. Firstly, the mother should have been able herself to have explained to her boy about death, and her inability to do so is a reflection upon the lack of Christian belief among so many present-day parents. Secondly, she should have been able to get such advice from her parish priest instead of from a newspaper columnist.

The unfortunate aspect is that the expression of such views in a national newspaper with a great circulation is propagating ideas that are contrary to the Christian faith, and of course contrary to the facts about life after death as we know them through our study in the Churches' Fellowship.

As I mentioned recently, we have a very big responsibility in the Fellowship in the advice and guidance we give to bereaved persons who come to us for comfort and help. I have in my files over 1,500 letters that I have received over the last few years from bereaved persons seeking advice and help, which it has been possible to give them, and which, incidentally, they have not been able to get from their own churches. That is a very important aspect, which needs serious consideration. I wish it were possible to show some of the hundreds of letters, from these persons written at a later date, telling how much it has meant to them to have been given the right kind of guidance and comfort at such a time, that has enabled them to take up the reins of their daily lives again, with courage and with hope.

So this is a side of the Fellowship's work that we must always keep well to the fore.

DATES TO REMEMBER

WEDNESDAY and THURSDAY, JUNE 29th and 30th—East Anglian Area Conference, Long Melford, Suffolk.

MONDAY, SEPTEMBER 12th to FRIDAY, 16th SEPTEMBER—London Annual Conference, Berridge House, Fortune Green Lane, West Hampstead, N.W.6.

SATURDAY, SEPTEMBER 17th, 6.30 p.m.—First Maurice Elliott Memorial Lecture, Caxton Hall.

TUESDAY and WEDNESDAY, OCTOBER 4th and 5th—South-West Area Conference, Mamhead Park, Devon.

ANNUAL DINNER

The Fellowship Annual Dinner in London took place at St. Ermin's Hotel on Thursday, the 19th May, when the guests were The Baroness Ravensdale of Kedleston and The Rev. Dr. Leslie Newman of Brighton. This will be fully reported in our September issue.

This also applies to the Annual General Meeting.

CANON W. S. PAKENHAM-WALSH

The Fellowship has suffered another bereavement in the passing on April 26th of our Vice-President, the Rev. Canon W. S. Pakenham-Walsh. We know that he will now be working with Maurice Elliott from the other side of life in the cause of the Churches' Fellowship, in which he took such an active part right from its very inception.

The Canon was one of the first of the clergy to get in touch with me when my first book was published, when he invited me to come to his parish of Sulgrave to give a talk on the subject of psychical research. From that meeting with the Canon some seven years ago, and two other clergy—the Rev. Charles Harrington and the Rev. F. S. W. Simpson—the idea of the Churches' Fellowship was initiated.

The Canon always showed the greatest enthusiasm for the Fellowship's work, and was one of our most regular attendants at Council and general meetings. He also went around the country speaking for us at church gatherings and other meetings, right up to his 90th birthday, when he was interviewed before the T.V. cameras.

His 65 years' active service in the Church began after he took his theological degree at Trinity College, Dublin, in 1894. His B.A. was taken at Dublin University. In 1897 he entered the Dublin University Mission to China, and went to Fuchow to take charge of Trinity College there. He became President of the College, which started with only ten Chinese students and grew to over a thousand.

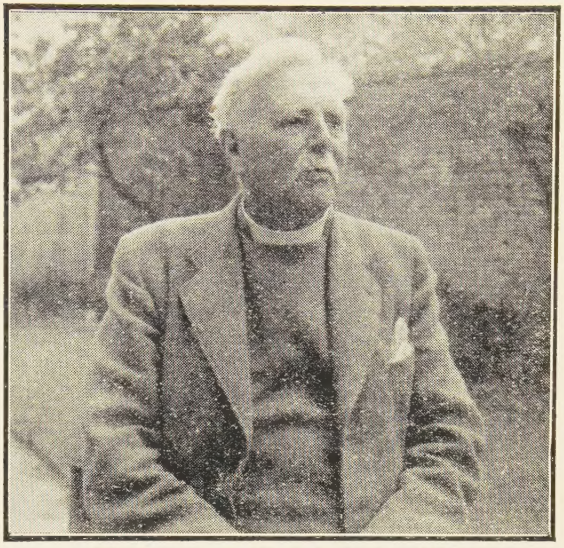
In 1920 he returned to England, where he accepted the rectorship of Sulgrave, Northamptonshire, where he remained until his retirement.

He was an extremely keen cyclist, a pastime he kept up till the eve of his 90th birthday. He could look back 80 years, to the days of the old bone-shakers, even before the " penny-farthings," when such aids to cycling as pneumatic tyres were unknown. He estimated that between his 87th and 90th birthdays he cycled *three thousand miles* in the Henley district, where he was then living.

Among several books which he wrote, probably the best known was *The Communion of Saints*. His last two were *Angels Seen Today* and *Some Thoughts on the Lord's Prayer*, all of which are still available from our Worthing office.

The Canon was a very lovable and fine man in every way, and also possessed a keen sense of humour. He was regarded by us all with the warmest affection, and we shall be the poorer for the loss of his physical presence among us.

R.M.L.



The Rev. Canon W. S. Pakenham-Walsh

AN ECHO OF THE R.101

The return of the pilot of the ill-fated R.101—the giant airship that crashed more than 30 years ago—is a classic of survival in the annals of psychic research. It will be remembered by those who studied the case that he manifested through the world-famous " sensitive ", Eileen Garrett, and gave technical information about the crash that no one else could possibly have known.

An echo of that disaster was heard at the recent meeting of the Torbay Group of The Churches' Fellowship, when Mrs. Nan Mackenzie addressed a full-to-capacity meeting, and afterwards gave a short demonstration of clairvoyance. During this, she heard the name " Johnson " called out, and then saw the figure of a man in Air Force uniform standing behind a member of the audience at the back of the hall. She gave a detailed description of this figure, whom the recipient recognised and also attached to him the name Johnson. Interviewed after the meeting, the recipient, Mr. S. Wildish, of Paignton, confirmed that Johnson was the navigator of the R.101, and that he served with him in the Air Force in the first world war, and was killed in the R.101 crash. It was the first contact he had had with him since his passing some 30 years ago.

The Secretary's Causerie

In my correspondence recently I have come up against the old question, 'Is it right to delve into the enigma of this world in relation to the next?' Ought we not to be satisfied with the fact of Resurrection as manifested by Christ, and not seek for proof? It is an attitude I find difficult to understand. We all accept the right of man to experiment with the Universe in which he lives. God has given him the bump of curiosity, and the hunger for perfection, which includes knowledge as well as quality of life. There are a few who say that the scientists and archeologists, zoologists and anthropologists, etc., should all be repressed, and that we should rely upon the Bible for all our knowledge! But normal healthy minded people who are not afraid of themselves or their faith think differently. It is not more virtuous to have Faith than Knowledge. Growth and development include increase of knowledge, and the more fully we know ALL life the better equipped we are for living. I personally cannot therefore put an embargo on the investigation of psychic phenomena just because it deals with the question of communication between this world and the next. Many people claim to have had experience of such communication, and it seems to me right, especially for Christians, to want to know if the claims are true or not; and this cannot be done without experimentation.

Some folk think that there is a danger that we might come under the influence of bad spirits. Why more so when they have passed over than when they are amongst us here? Every Christian knows that he is guarded and protected against evil powers, and spiritual wickedness, by the Lord Christ. We have only to pursue our studies in His name and under His Care, and nothing can harm us. We who are Ministers know this, else we could not properly fulfil our ministry.

Jesus used this method of convincing His Disciples that He was alive and the first fruits of all believers. He confronted Thomas with His resurrection body, and though He said 'Blessed are they who not having seen have believed', He did not say that it is wrong to seek proof, as Thomas desired.

If there is communication between this world and the next, then it must have been started by those of the next world, for we would have had no means or knowledge for such communication. That is perhaps why in the Bible the initiative lies mostly with those of that other world. That does not mean that we must never take the initiative. It is rather like saying that if Martians succeed in establishing contact with us, we must never seek to establish further contact with them. This is not a matter of religion, but of a claimed fact of life. Either communication can be established between us and those who have passed on or it cannot. And I for one will pursue this investigation until between us and them the Fact has been established beyond cavil. But I will do it under Christ, and in the context of His faith and Fellowship, because that is how ALL study and indeed all living should be carried on.

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The summer season is more or less a closed season for us. Therefore my diary is relatively empty (so far as the Fellowship is concerned). However, since the last issue of *The Quarterly Review* I have had the pleasure of visiting Hereford, Oxford, Brighton, Sheringham, Wembley, Worthing, St. Albans, besides running my own Group. I find a keen interest in the Fellowship, and a real desire among Church people to become acquainted with our work, and to know more about Psychical phenomena and Spiritual Healing. This is also confirmed by the numbers of enquiries we have had since we put a letter and advertisements in various religious periodicals.

* * * * *

The East Anglian Regional Conference is being held at Long Melford at the end of June and I am looking forward to visiting it and speaking. These Regional Conferences are an important part of our work and the more of them we can organise the better. What about your region?

* * * * *

The London Conference has been fixed for September 12 to 16 at Berridge House, Hampstead. The last day of it will be given up to Spiritual Healing. This takes the place of our usual Healing Retreat which has taken place in the Spring. This year we are combining, so that all our work is represented at the Conference. Details will be found elsewhere in the *Review*. All I want to say is—Make a point of coming to it, both for the interesting talks and discussion that will be offered, but also for the fellowship with other C.F.P.S. members which such an occasion makes possible.

B.E.W.

"A *great deal of what passes as knowledge* amongst us really consists of an elaborate half-conscious effort to prove the falsity of what we know to be true. And the irrationality of the procedure has its sources in the desire to escape from the practical consequences of admitting the truth."

(Prof. John Murray in *World Christian Digest*, Spring-summer, 1947.)

LONDON CONFERENCE PROGRAMME

As already announced the Annual Conference will be held at Berridge House, Fortune Green Road, West Hampstead, from lunch on Monday, September 12th, to breakfast on the 16th inclusive:

MONDAY 12TH SEPTEMBER

2.30 p.m. Lt. Col. R. M. Lester: "What Is Evidence?"
5.00 p.m. Dr. C. E. Last: "Science and Religion."
8.00 p.m. Miss E. Baerlein: "Radionics."

TUESDAY, 13TH SEPTEMBER

9.15 a.m. Dr. R. Crookall: "A Stocktaking."
11.15 a.m. Miss I. B. Horner: "Early Buddhism and Survival."
5.00 p.m. Demonstration of Clairvoyance by Miss Ursula Roberts.
8.00 p.m. Brains Trust: Question Master, The Rev. Dr. Ivor Machin.
Panel: Mrs. Lilian Bailey, Lt. Col. R. M. Lester, The Rev. J. D. Pearce-Higgins, The Rev. Bertram Woods.

WEDNESDAY, 14TH SEPTEMBER

9.15 a.m. Mr. H. J. D. Murton: "Rupert Brooke and Life After Death."
11.15 a.m. Discussion Groups.
5.00 p.m. Group Leaders' Discussion, and tape recordings by Mr. S. G. Woods and Mrs. Betty Greene.
8.00 p.m. The Rev. J. D. Pearce-Higgins: "The History of Spiritual Healing."

THURSDAY, 15TH SEPTEMBER

9.30 a.m. Mr. Eric Harrison: "A Personal Approach to Spiritual Healing."
3.00 p.m. The Rev. Mercer Wilson: "The Two-Fold Commission to the Church."
5.00 p.m. The Rev. Bertram Woods: "The Questionnaire; Interim Findings."

The Conference terminates after breakfast on Friday, September 16th.

The inclusive charge per day is £1 12s. 6d.

Vegetarians must notify at the time of booking.

No bookings can be made later than September 6th.

Separate meals must be booked also *one week* before the opening date. Separate meals: Lunch 5/-, Tea 2/-, Dinner 5/6.

Lecture fees for non-residents 3/- per lecture (members, 2/-), payable at the door of lecture hall. Will members kindly apply for accommodation to:—Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.—enclosing stamped addressed envelope for reply.

Directions for reaching Berridge House:

Victoria to Kilburn High Road, No. 16 bus, then take No. 28 to Berridge House. Bakerloo tube to West Hampstead (10 mins. walk to college). Northern Line to Golders Green, 28 bus to Berridge House.

EAST ANGLIA CONFERENCE

Below are details of the above Conference, to be held at Long Melford Rectory, on June 29th and 30th, 1960, by kind permission of the Rev. F. S. W. Simpson.

WEDNESDAY, JUNE 29TH

10.30 a.m.—Introductions and refreshments.
11.0 a.m.—The Rev. F. S. W. Simpson, Rector of Long Melford, will open the Conference.
11.10 a.m.—Report by The Rev. Bertram Woods.
12 noon—Discussion.
1.00 p.m.—Lunch (obtainable at the local hotel or cafe if desired).
3.00 p.m.—Miss Grace Rosher: "My Experiences with Automatic Writing".
4.00 p.m.—Tea at the Rectory.
4.30 p.m.—Discussion.
7.30 p.m.—The Rev. John Dening: "Hauntings in an Essex Church".

THURSDAY, JUNE 30TH

11.0 a.m.—The Rev. W. Eastman: "Beyond the Five Senses".
12 noon—Discussion.
1.00 p.m.—Lunch.
3.00 p.m.—Mrs. Ena Twigg (Address and Demonstration).

Fee for each lecture: Members 2/-; non-members 3/-.

How to get there:

'Bus and train services to Long Melford. 'Bus to the Black Lion is only 5 minutes from the Rectory. 'Bus and train services also to Sudbury, where taxis are obtainable.

For members staying overnight, there is The Bull and The Crown Hotels at Long Melford; and at Sudbury—The Four Feathers and The Black Boy. Also, The Swan at Lavenham.

The Cafe in Long Melford can provide lunches. Tea at the Rectory, 1/6.

Will members wishing to attend the Conference, kindly notify the Rev. F. S. W. Simpson at the Rectory, Long Melford, as early as possible.

OUR FOUNDER'S VISITS

In March, Col. Lester addressed a well-attended meeting of the British Group; on May 16th the Putney Group, and on May 17th the West Norwood Group.

Among his forthcoming visits are addresses to the following:

June 23rd—Ripon Group.
June 24th—Leeds Group.
July 23rd—Exeter Group.
September 10th—Shanklin, Isle of Wight, Group.

In addition, he hopes to meet Edinburgh and Glasgow members on June 21st.

SOUTH WESTERN COUNTIES CONFERENCE

Below are details of the above Conference, which will again be held in the beautiful Mamhead Park, near Exeter, on Tuesday and Wednesday, October 4th and 5th.

TUESDAY, OCTOBER 4TH

10.30 a.m.—Opening Service by the Bishop of Tewkesbury in Mamhead Park chapel.
11.0 a.m.—Introduction by Col. Lester.
11.10 a.m.—Major W. Tudor Pole will give lecture on: " The Seven Facets of the Mind ".
12 midday—Discussion.
1 p.m.—Lunch in Mamhead Park dining hall.
2.30 p.m.—The Rev. Bertram Woods will speak on the Healing work of the Fellowship.
3.15 p.m.—Discussion.
4.15 p.m.—Tea.
5 to 7 p.m.—Informal " Get-together ".
7 p.m.—Dinner.
8 p.m.—Social: Master of Ceremonies, Rev. Bertram Woods.

WEDNESDAY, OCTOBER 5TH

10.30 a.m.—Lecture by Mr. John Benians, principal of a Rudolf Steiner School: " The Importance of Christ for the Present Day ".
11.30 a.m.—Discussion.
12.30 p.m.—Morning session ends.
1 p.m.—Lunch.
2.30 p.m.—Dr. Mona Rolfe will deliver lecture on: " Our Preparation for the New Age ".
3.30 p.m.—Discussion.
4.30 p.m.—Col. Lester will close Conference.

A number of members have signified their intention of arriving on Monday evening in time for dinner, and we are happy to hear that the Bishop of Tewkesbury will be with us on Monday evening and staying the night.

Will members note that, owing to the recent illness of the Area Organiser, Captain A. E. Hart, all applications should now be sent to the hon. treasurer of the Torbay Group, Mr. Roland Lazenby, " Houston," Jacks Lane, Barton, Torquay. *Please apply early.* Charges: 30/- per day including all meals and accommodation; for those coming by day only—Lunch, 5/-, Tea 2/-, Dinner 6/6. Fee for each lecture: Members 2/-, Non-members 3/-.

HOW TO GET THERE

Train to Exeter, Dawlish or Starcross stations. Transport will be laid on for those requesting it, to meet trains.

"A reprint of the article by Mr. T. R. Powel, *The Church and Psychic Science* from the HIBBERT JOURNAL can be obtained from our Worthing office, price 1s. 2d."

THE TEACHING OF JESUS CONCERNING THE FUTURE LIFE

by THE REV. H. T. ANDREWS, D.D.

It seems quite certain that we could not have written the great Christian hymns of the future life if we had not inherited them from the past, and many of them seem strangely unreal when they proceed from modern lips. We sing with Tennyson:

> Thou wilt not leave us in the dust,
> Thou madest man, he knows not why.
> He thinks he was not made to die
> And Thou has made him—Thou art just.

Though there is faith in words like these, this is not Christian faith for it is faith set in the minor key. it is not a faith that satisfies. It is faith groping its way in the dim twilight. It is not a faith that marches with head erect in the confident and happy assurance that death is but transition, and that each goes unto " his own place ".

And it is because the eschatology of the Church lies today between two worlds, " one dead and one powerless to be born " that multitudes of men and women are seeking from other sources the help and guidance which the Church cannot, or at any rate does not, give. It is the default of the Church that makes recourse to psychical research so popular today. The thirst for some token of survival of the soul after death is ineradicable in the human mind, and if the Church speaks in halting or discordant tones people will inevitably go elsewhere for their quest for some clear proof of immortality. It has always been so.

A knowledge of there being a future life and of that life itself postulate the whole of the teaching of Jesus. To Him the conviction of immortality is axiomatic. There is no doubt or hesitation about it at all. He speaks with authority . . . He speaks about the life to come as he speaks about God . . . He speaks out of His own instinctive intimate knowledge, both about the nature of God and the nature of the future life. The only occasion when He ventures on an argument about the life to come is in reply to the question of the Sadducees about the resurrection (Mark 12.26.f) Quoting Canon Streeter . . . belief in immortality is a necessary deduction and consequence on the Christian belief in God. . . .

The words that Jesus spoke about immortality may be few. The fact of immortality is woven into the whole fabric of Christ's thought and teaching. So much so that without it His teaching, life, death and resurrection would be completely meaningless.

In the conception of Jesus there is an absolute continuity between this world and the next. Whatever transformation may take place in a Christian's progress through the " many mansions " or planes

or spheres it will not destroy the identity of our personality.

Time after time in His teachings Jesus emphasises the fact that the present life determines our destiny. He urges men to " lay up for themselves treasures in heaven ". He says of certain types of conduct and of men that " great will be their reward in heaven ". He condemns the imprudence and lack of foresight of the sons of light as compared with the far seeing policy of the Unjust Steward. What will live after us is not some shadowy ghost or some weird spectral phantom. What will enter into the life of the other world will be the personality which we have made for ourselves with Christ's help in the life that now is. Some persons whose opinion Jesus evidently sought (The Transfiguration) on the subject of his being crucified said to him " You must go through with it ". (*cf.* Moffatt).

Aristotle in the Nichomachean Ethics: " If then reason be divine compared with human nature, so too the life which consists in the exercise of reason will also be divine in comparison with ordinary human life. Therefore instead of listening to those who urge us as men and mortals not to lift our thoughts above what is human and mortal, we ought as far as is possible to us to live as the immortals and act in accordance with the higher principle we possess."

The whole tenor of the teaching of Jesus is dead against those in Christian hymns which tells us that death is followed by a long sleep in a grave or in an attenuated life in Hades until the last trumpet sounds. Lazarus in the parable goes at once to Abraham's bosom, and Dives is taken immediately to his doom in Hades. Jesus says to the dying thief upon the cross, " This day shalt thou be with me in Paradise." St. Paul in his earlier days when he was writing I. Thess. seems to have held the belief that death was followed by a sleep till the second coming of Christ, but he soon found such an idea to be intolerable, and he had the courage to abandon his first view and declare that " to be absent from the body is to be present with the Lord ".

The time has come when it ought to be said quite frankly that there are some elements in the New Testament, in St. Paul's earlier letter to the Thessalonaians, and in Revelation, e.g., which are quite out of harmony with the spirit of the teaching of Jesus and in no sense an expression of Christian truth and preachers and teachers should, in duty bound, explain this to their hearers, and not fear to do so.

TORBAY GROUP ANNUAL DINNER

In spite of the date clashing with the television recordings of Princess Margaret's wedding, some 30 members attended the Annual Dinner of the Torbay Group, at Palm Court Hotel, Torquay, on the evening of May 6th. Letters of regret at absence from the dinner, owing to prior engagements, were read from the Bishop of Exeter, the Bishop of Crediton, the Bishop of Tewkesbury, the Rt. Rev. Dr. E. R. Morgan (former Bishop of Truro), and the Archdeacon of Totnes.

Two well-known local citizens were the official guests, and the toast of the Fellowship was proposed by Mr. J. Pike and responded to by Col. Lester. Mr. Kew Mills proposed the Guests, and Mr. Eric Lloyd responded.

Mr. E. N. Brailsford, hon. secretary of our Bristol Group, with Mrs. Brailsford and two other Bristol members also attended the dinner, and a very happy and informal evening was enjoyed.

STUDY GROUPS

Since the issue of the March *Quarterly Review* it has come to our notice that several new groups are being held which were not included in the published list. Would members kindly send particulars of any such groups to Miss White at the Worthing Office, giving the names of the Leader and the Secretary for registration.

The Hon. Sec. of the Healing Central Advisory Committee (Mrs. R. M. Lester, 57 Petitor Road, Torquay, Devon) would remind those Study Groups which have not yet forwarded their quarterly Healing report for the period to April 30th, that she would be glad to have them as soon as possible.

Col. and Mrs. Lester will be very pleased to welcome any Fellowship members visiting Torquay, if they will telephone beforehand (Torquay 89158).

ANOTHER LONDON HEALING CENTRE

Following the notice in our last issue of the opening of a Healing Centre at South Kensington, by one of our members, Miss Gwen Bacon, we are now informed that Mr. R. Murray Denning, M.S.F., another of our members, has opened a consulting room for radiesthetic treatment at 4 Wyndham Place, Bryanston Square, where he can see patients on Wednesdays and Fridays, by appointment. On the other days in the week he gives treatment at Sevenoaks.

DR. COSMO LANG

It is always a difficult matter to confirm the identity of historical or other important personages who claim to communicate with us from the Other Side, and all that the Fellowship can do is to study and analyse such communications with the greatest care.

A recent communication transmitted to Mr. S. G. Woods and Mrs. Betty Greene through Mr. Leslie Flint, in the direct voice, which we are studying, claims to be from Dr. Cosmo Lang, a former Archbishop of Canterbury. Some of our clergy who have heard the tape recording, and who knew Dr. Lang very well, affirm that the voice and personality bear a very striking resemblance.

Below are some brief extracts from the address given:

After introducing himself by name, and stating that he would very much like to talk to the people concerned—although he found it quite a complicated procedure to manage to speak in such a fashion, the communicator went on to say:

"There are so few, unfortunately, in your spiritualistic circles who seem to have any real aspiration in the true sense, and although I do not want to cause any alarm, I would give this warning that in my opinion it is very unwise that so many of these souls in your world sitting in their circles, to sit in the fashion they oft times do. If only they realised the dangers all around and about—there are many earthbound souls of a low order, who are only too anxious to take advantage and to distort, and in fact I consider it highly dangerous to tamper with these things. By that, I mean that when you sit in a group or circle in your own home, or wherever it may be, that you approach it in the right manner—in a truly spiritual way, and that you should aspire to the highest possible, that you might contact souls who can be of inspiration and help to you. I have been to many of these sessions —these seances as you call them, and I realise only too well how dangerous they can be unless they are conducted in a truly spiritual manner."

"One is inclined over centuries of time, to, possibly obscure truth, that is the simple truths that Jesus gave to the world. Dogma and creed which were, of course, so part of my life, I realised were non-existent and unimportant here, and a man is no more after death than he was before in a sense, that is as a person, and in character and his individual existence, but fundamentally I was more concerned with spiritual things so, when I came here, to a great extent many of the material instincts I suppose you would call them, or desires, soon left me, and I did not feel as so many do when they first come here, the need for certain physical things; to me it did not matter, it was of no concern, in fact in a sense it was a relief to know that I did not have to bother about this or about that any more; I was glad in other words to shed the body and its desires and needs, and I was happy to find myself in an environment among people that I had known, and friends that had passed many years before me, and certain relations and friends and so on, over here, all there to welcome me, and I soon realised, of course, my new state of being, and I was relieved that it was so real and so natural.

"Of course many of my ideas I have now changed, but I still think there are dangers in Spiritualism; I do feel very strongly that it is a thing that is so vital and so important that all peoples should be conscious and know of it, but I do feel that it is dangerous if it is used in the wrong sense, in other words I feel that it is important that colleges or societies should be organised where instruments could be trained in the proper manner, where they could be sheltered and fed, where they could be released from all earthly worries and anxieties, where they can follow out a vocation as it were, make this mediumship, as you term it, a vocation—the same as one who goes into the Ministry—he gives up his whole life to it, and is trained, and sets his whole self apart from the world and yet is of the world and serves the world, and yet is on a higher spiritual vibration because, if you are to contact the highest forces, the good forces, those who can help the world, those who can uplift mankind, you must have instruments who are of like mind and of like thought. As I said, it seems to me that many of these instruments are of a very, unfortunately, low order. I do feel that only when that, which you term Spiritualism, is placed in its right perspective, when it is used and applied in the right way, when it has the instruments who are of a higher mental and spiritual level who will give up all in true service to God, looking upon themselves as mere instruments of His divine power, to serve the children of the earth, and until there is that feeling of desire for self sacrifice—to give up all in service, to tune in with the highest and finest who can come through from our worlds, then it seems to me that while you are, as it were, only scratching the surface of the astral worlds, which 90 per cent of your instruments seem to be doing, then it is not only bad, but it can even be dangerous, because like can attract like, and also lower entities who are earthbound, who cling to your Earth, can use instruments, and also through instruments speak to peoples, and tell peoples of things which are not true, and also be the cause of much unhappiness, much misery.

"If you could see, as I have seen, various low mentalities and entities haunting various places in your world—I mean for instance, some of those whom you call lunatics—some of those who are

in places set apart for those whose mental condition is such, they are often controlled or used by low forces, low entities. You see, there are many who, in your world are unconscious mediums, and if those in charge for instance, in certain institutions where the insane are placed, understood these things, these truths of communication, many of those patients could be rid of these entities. Even, you will remember, in the time of Jesus when he released those who were obsessed by the devils, so it is that obsession is very much in your world in certain instances, and that is where, it seems to me the dangers of these seances can be—that you can be obsessed by entities who will distort you and distort truth, who will give to you falsehoods and mislead you.

" I feel it is so important that when you sit you should always conduct yourself in the right sense and in the right fashion; that you should first approach God not only when you sit in prayer, but also in your lives which is even more important for it is useless to sit for an hour to pray unless you, yourselves, in your daily lives endeavour to make it a living prayer in thought and in action. That is why I have said so much on this.

It is so vital, as I see it, that the Church, if it is to live, if it is to do the work which it set out to do centuries ago when in the early days obviously the teachers, the prophets were used, when they were controlled by high souls to give forth teachings from the very earliest times; when one realises the foundations of the Church, and the tremendous power which it had, and I am not talking of material power, I am talking of spiritual power—when one compares the Early Church with the Church of today, one is very conscious of the fact that it has gone very far adrift from its original teachings, and its original spiritual force for good. I know there are sincere and good souls in all religious organisations, and bodies, who strive to do their utmost to spread the gospel and the teachings of Jesus, and endeavour in their own lives to show the path that Jesus laid down for them to tread. But nevertheless, I see now the Church in a true perspective—I realise its faults—I realise how and when and where it went wrong and strayed and erred from the simple path that Jesus prepared.

" The early Christians who gathered together were possessed of the Power of the Lord, and overcame the flesh and gave up all to follow Jesus. I know that if this great and glorious truth were proclaimed, and if it were demonstrated and made manifest in the true sense, the whole world would be changed, man would be reunited with God, and great souls and great forces would come to your aid to uplift and to guide you, and to make possible the path of righteousness and truth for all peoples, irrespective of class or colour or creed. That is the reason why we return to you, that we might in some measure make you conscious of your great inheritance and also make you conscious of your great responsibilities one to another.

" I realise the crying need of people in your World for comfort, when they are saddened by the loss, as they term it, of someone near and dear to them. It is natural that they need proof, and I know only too well that proof is given, and will always be given where the need is great. But how few there are who, when they have received their proof, and have received their conviction—how few there are who endeavour to put into their lives this great realisation that must come with such demonstration or experience; how content they are to go on in the same old way living selfishly unto themseves, concerning themselves only more or less with material things, what they can achieve in a material sense. How few there are who are prepared to take upon themselves the cross of Christ, and sacrifice if necessary, themselves for the good of the world. How many are there, when it comes to it, who will make any sacrifice for truth's sake? " (Copies of full script obtainable from our Worthing office at 1/-).

MR. GEORGE DAISLEY'S HEALING MEETING

CAXTON HALL, 28TH APRIL, 1960

In welcoming Mr. Daisley and his partner, Mr. H. J. Edwards, The Rev. Bertram Woods, who acted as Chairman, said it gave The Fellowship great pleasure to welcome them. This was the first Healing Service that Mr. Daisley had taken under our auspices and we were very glad that an opportunity has come when he is able to join us in this way.

Mr. Daisley said: " I am delighted to come and make friends with you all and I trust that through our work tonight some of you will receive healing. There are, of course, many who do not need treatment and we want you to give your sympathy and co-operation in order that those who need the power may be helped ".

The address was given by Mr. H. J. Edwards, who reminded us that he and Mr. Daisley had known and worked with Chancellor, R. J. Campbell and The Rev. Maurice Elliott many years ago. " Spiritual Healing broadly speaking," he said, " can be divided into two main categories—contact healing and absent healing. The demonstration with which Mr. Daisley is concerned tonight is a combination of both these ".

Mr. Daisley then gave healing to a number of those present, and with one or two exceptions they all said they felt benefit, and had realised that " something was happening ".

A MANSION IN THE MIND

By MAJOR W. TUDOR POLE

(*Founder of The Big Ben Silent Minute*)

I propose to take you on a personally conducted tour of places which almost certainly you have never visited before.

In your dreams you may have visited strange lands and met peculiar people there, and witnessed unusual sights. Usually, however, such experiences are fantasies conjured up by the brain when the latter has slipped temporarily from the control of the mind and of the will. On such occasions the imagery proves illusive, one picture dissolving into another, often in an endless and seemingly disconnected manner.

Dreams of this description are the product of an imagination that is both illusory and uncontrolled and therefore can prove of little value.

Let us be careful not to confuse such experiences as these with the products of that creative imagination which are conceived and constructed by the spirit and the mind. These latter possess a reality of their own, even if such reality is not depicted in visible form or manifested in what we call material " substance ".

It is of course true to say that the products of creative imagination can be reflected into earthly forms and shapes and sounds. Were this not so we should be deprived of much that makes life beautiful and worthwhile in our present state of being; music, sculpture, paintings, great architecture and the more inspiring products of science and engineering. However the point I am trying to make is that man's capacity to employ his creative imagination can operate here and now in a field of action that lies solely within the mind. Its operations in this field can, in fact, be both real and useful to an extent quite unperceived by mortal vision. Few of us are aware of a very important fact. We are already engaged in building (or creating) by our every thought, word and deed the habitations and the circumstances which will belong to us when we leave our present state of existence.

These habitations and circumstances will be as real and substantial to us, when the time comes, as those by which we seem to be surrounded here and now. Our thoughts, our feelings and our actions are the bricks from which our homes and their surroundings in the world beyond the grave *are now being constructed.* This idea may seem strange to you at first, but let it sink in and then act upon it.

What I have written in these notes hitherto has been a preamble to what now follows. At the beginning of this message I offered to take you on a personally conducted tour. Whether you take what follows as factual or as an allegory is of little moment. Which of the two it is a matter for your decision.

For a long time past the present writer has been engaged upon " building operations " of a kind which require the use of the creative imagination. This faculty is exercised under the direction and control of the spirit, the mind and the will of the individual who writes these notes. He has been helped in this task by the co-operation of many who have been attracted by friendship to offer their aid and their inspiration. When this undertaking began, the end to be achieved was a modest one, namely to create a small but comfortable homestead, surrounded by a garden and green lawns. As the work proceeded however, the project grew and grew until its dimensions became considerable, as you will see.

Let us therefore begin our tour . . . (First let it be remembered that the use of mundane words to describe the scene are poor instruments when trying to depict a creation built within four dimensions instead of three. They are merely used as symbols.)

A wide avenue of trees stretches from the entrance gates to the main house, the pathway between them being of green turf, soft, smooth and translucent. As we approach the house we shall see that it is surrounded by flowered lawns leading to a wide terrace beyond which broad marble steps lead up to the front entrance, surmounted by a portico and sun balconies. The house itself is indeed a " Mansion of the Mind " and is therefore indescribable as to its real appearance, so that what follows should be regarded as allegorical.

The main hall is pillared and circular in shape. The walls and pillars and the floor and ceilings are beautiful and solid but are quite transparent, glowing with a luminosity which appears to be an integral part of their construction and no other illumination is necessary. A broad staircase leads up to an inner hall or place of reception for visitors, with rooms on either side, including a library, a Silence room and a place for conversation and refreshment.

Needless to say that when I set out on this task, such a sumptuous setting never entered my mind, because my primary concern was to construct a modest dwelling for myself, where friends and visitors could be entertained in harmonious quietude. Perhaps the reason for the change of plans may become apparent as this tour of inspection proceeds.

Seven steps lead up from the inner hallway to a majestic door constructed from the most lovely polished pannelled wood varied in texture but blending together into a thing of great beauty and

(*Continued on p.* 14)

CAPTAIN HART

We are very glad to be able to report that our esteemed South Western Counties Area Organiser, Captain A. E. Hart, is making satisfactory convalescence from the major operation he underwent last March.

He tells us that he was greatly sustained by the prayers of so many of his friends in the Fellowship, and is convinced that this was a big factor in his recovery. In the hospital he was regarded by the doctors and nurses as " something of a record breaker ", because within four days of this serious operation he was sitting-up out of bed, and after a further four days was allowed home to recuperate.

When one of the staff sisters exclaimed about the the " wonderful recovery " he had made, he told her that the reason was because of the prayer healing he had been receiving. She made the significant and somewhat surprising reply (but to him most pleasing) that she " could not agree more " about the value of such healing, and how much easier and happier their task would be in the hospitals if only more patients had faith and greater understanding in the power of prayer.

BOOKS AND PAMPHLETS ON SALE

(*Prices include postage*)

THE BIBLE AS PSYCHIC HISTORY—Rev. Maurice Elliott (15/9).

THE ROAD TO IMMORTALITY—Geraldine Cummins (13/2).

NOTHING SO STRANGE—The Autobiography of Arthur Ford (30/-).

THE MIND READERS—S. G. Soal and H. T. Bowden (30/-).

WATCHERS ON THE HILL—Dr. C. Raynor Johnson (21/-).

MAN IN THE UNIVERSE—C. E. Last (13/-).

PSYCHICAL RESEARCH AS A DEFENCE OF RELIGION—Geraldine Cummins (1/6).

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion; and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as far as possible.

Apply to our Worthing office for available Tape Recordings.

COL. LESTER'S TWO BOOKS

Would any members who have copies of *In Search of the Hereafter* and *Towards the Hereafter* to dispose of kindly let Miss White know at our Worthing Office, as both these books are now out of print, and we are constantly being asked for copies.

BOOK REVIEWS

Reviewed by FRANCES BANKS

The Enigma of Survival. The Case For and Against and After Life. Professor Hornell Hart. (21/- net).

This is the first book to tackle directly the thorny problem of the Super-ESP hypothesis *versus* the Survival theory. Evidence for both views is marshalled in a scholarly manner by one well qualified to command it.

Professor Hornell Hart was for nineteen years Professor of Sociology at Duke University, and served with Dr. J. B. Rhine on the Advisory Board of *The Journal of Parapsychology*. He has also lectured at university level on " Psychical Research and the Methods of Science ".

His own conclusion, in favour of survival, is never in doubt, although he maintains that both theories have a complementary part to play. His reconciling agency is the ' persona ' theory. He traces the identity of the ' persona ' (which some would call the subtle body) in apparitions of both the living and the dead; and he sees it as a complex (including body, clothing, memories and purposes, ideas, attitudes and interests) which can become accessible through ESP, or, for non-clairvoyant percipients, can be mediumistically materialised *post-mortem*. He argues that: ' The basic similarities of apparitions of the living and the dead thus provide significant evidence of survival '; and that out-of-the-body experiences clearly invalidate older views of the dependence of consciousness upon brain activity.

The Science of Wisdom. A Triology. Vol. I. *Solution of the Riddle*, by C. J. Toyne. (15/- net).

The significance of this small book (80 pages) lies in the fact that its contents have been given by revelation to one who has carefully avoided any such study from other sources, so that it may bear the imprint of original authority.

Mrs. Clarice Toyne, well-known to many CFPS members (since she addressed our Conference in 1957), has from childhood been intermittently aware of the shining Presence of a Celestial Teacher. She is now in constant touch with this Great One through meditation. When she first submitted his teaching to the Church, she was told: " There would be no heresy, for upon the points you have been speaking the Church has no teaching at all ".

A letter from Dr. Mortimer, Bishop of Exeter,

prefaces the book, asking her ' to reduce the content of the revelations into coherent form, capable of being published,' so that they ' could then be submitted to the theologians and philosophers for their comments '.

It seems that, just as Father Pierre Teilhard de Chardin has given us (in *The Phenomenon of Man*) an unbiassed account, from the standpoint of a biologist, of the ' Planetary Logos ' (so named by metaphysicians); so Mrs. Toyne has, by spiritual revelation, given a complementary account of the ' Solar Logos ', and the resulting Laws of Ray—Energies, Magnetic Attraction, and Cause and Effect—to be further developed in subsequent volumes. Both postulate the consciousness of the Atom, in an infinite range from physical to spiritual levels.

The book, with its thirteen remarkable diagrams of ' blackboard ' simplicity, would form an excellent basis for group-study by youthful intelligentsia—such as scientific, medical or technological students —who are seeking to relate science, religion and life in terms of contemporary thought.

Reviewed by THE REV. CHAS. HARRINGTON

The Magic Mushroom. By Dr. Andrija Puharich. (21/-).

It is a good thing that the writer of this fascinating book did not accept the old saying that " the best stories are never told ". Fortunately for all who are keenly interested in ESP the doctor author of this book whom Aldous Huxley describes as " one of the most brilliant minds in parapsychology " did decide to break his silence. Dr. Andrija Puharich has set up a laboratory in Maine, U.S.A., for the purpose of investigating ESP phenomena.

In *The Sacred Mushroom* he tells the story of his investigations in relation to a young Dutch sculptor who has some extraordinary revelations when under deep trance. In a state of normal consciousness Harry Stone can neither write nor speak Egyptian hieroglyphics and is not in any way conversant with Egyptology, nor for that matter is Dr. Puharich. He had himself to contact Egyptologists in American Universities to find out that Ra Ho Tep, the communicator, was a real person, of whom little is known. Through a transcript of utterances which Harry Stone made under trance these appear to have been written through Harry by this Egyptian of Royal blood of the Fourth Dynasty.

There are English utterances which include the description of a plant which Dr. Puharich later identifies as the fly agaric or *amanita muscaria*, a species of mushroom widely met with in folk lore, fairy tales and legends, which is capable of producing greater perception and awareness. During the experiments the *amanita muscaria*, which is extremely rare in Maine, is actually found growing under a tree in the grounds of the laboratory.

The chemical constituents of the mushroom are investigated and these are found to be quite deadly in isolation but, combined, these have an hallucinatory effect upon human beings. It was actually used by the Egyptians and it is discovered that there is a sacred mushroom cult practiced by some Mexicans today.

The caption under the title of this book " Key to the Door of Eternity " is rather misplaced. There is no short cut to eternity or to vivid spiritual perception. Without real effort there can be no perception of anything worth while " This kind goeth not out but by prayer and fasting ". The " Doors of Perception ", to use a title of one of Aldous Huxley's books, are not to be opened by drugs. But it is important that we should discover the basis of creativity in ideas, imagination, reason and memory. All the necessary techniques are now in the hands of medical science. There may be a connection between infinite disincarnate intelligencies and finite carnate intelligences—the latter certainly exist. Dr. Puharich suggests that if a mobile centre of consciousness does exist as a reality, independent of the body, then all that is lacking to discover it is some intelligent enthusiasm. " It may well be that the real meaning of a Ra Ho Tep manifestation, and others like it, is to kindle such enthusiasm ".

All who are keenly enthusiastic about the discovery of the mysteries of human personality should read this book.

Reviewed by THE REV. J. D. PEARCE-HIGGINS

Man in Search of Immortality. By Charles R. Salit. (27/6).

Let none be deluded into buying this book, which has received a certain amount of publicity, with the idea that it has anything whatever to do with psychic research, or life after death! Mr. Salit is a Baptist minister with a wide culture and reading, but he does not appear to be interested in survival, and the immortality which is sought in this book can well be described by the search for what is permanent in a world of change. The book is really an anthropological study, and I would not be too sure about the accuracy of all the many wide ranging facts which are in the author's mind, though he has some interesting observations to make on the different cultures he reviews. The urge to live for ever gives rise to cultural forms known in nature for their universality, permanence and timelessness, and all the main god-symbols, or forms, which are geometrical, such as the wheel, the cylinder and so forth have originally been used as religious symbols before they came in practical

use. It was by means of these "god-forms" that man rose from a state of nature to that of culture.

So really this a book on religious symbolism, both Christian and non-Christian, and much of what he says seems to me to be very obvious.

MAURICE ELLIOTT MEMORIAL FUND

The following are members who have kindly subscribed to the above fund since the issue of the March *Review*. This brings the total amount up to the time of going to press to £287 17s. 5d., so that we need only a small amount to reach our target of £300.

We feel quite sure that members who have not yet contributed will help us over the last stile and enable us to show a final splendid total of £300. Elsewhere in this issue we are pleased to announce particulars of the first Memorial Lecture on September 17th, and further details will be given in the September *Review*.

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MANSION IN THE MIND—*Continued from p.* 10

luminosity. The Sanctuary that lies within is circular in shape, its domed roof being supported by seven pillars, glowing with subdued light. There are three Altars reached by seven steps. The main Altar is the place before which prayers of Silence and meditation are offered. The Altar on the right is dedicated to prayers for peace and understanding between the peoples who dwell on earth and in all the other habitable regions of our solar system. The Altar on the left is dedicated for the personal use of each pilgrim who finds his way there, for healing, for greater vision and for Service.

Above the Dome, a Lighthouse rears itself far up into the heavens. At its summit a revolving lamp radiates illumination far and wide. It is this light which attracts many who appear to sit in outer darkness and who are drawn to the Sanctuary for solace and a renewal of their will to good and desire to progress. It will now be realised that the stately abode which I have shown you is intended for far wider service than for those who built it and is designed with this end in view.

A small door behind the Altars leads into a corridor beyond which lie the private apartments, modest and homely, constructed for my personal and private use. A smaller Sanctuary or Chapel is the central feature of these apartments, which otherwise consist of what I conceive a true home should be. The windows look out on lawns and gardens leading to a forest glade and a healing Spring of water which feeds a lake of blue and gold and violet. Beyond again is a wooded valley, the stream flowing from the lake winding down it towards the sea.

Leaving my own apartments let us turn East and cross the lawn for some distance until we come to another portion of the estate. This is built partly on the hillside and partly on the slopes of a valley beyond. Here you will find much to interest you. First a Hall of Reception for many who pass from earthly life, unprepared, or tragically, or seemingly before their time. It might well be called a Red Cross Station. Within it is a hospital, very special sleeping quarters and a place of refreshment. It is staffed by what we should call doctors, nurses and " angels of mercy ". Beyond again is a centre of repose where friends who are already familiar with their new surroundings meet to greet and to welcome fresh arrivals from our earth levels and to minister lovingly to their needs. On the other side of the valley, construction is still going on. Homes for the staff of the Red Cross Station, a great hall of Illumination, Instruction and Entertainment, and a school for the " children " and the young in spirit and experience.

I hope by the time that I am ready to leave my present life on earth, all this work will have been completed. This would make me happy indeed. May I now return with you to my own quarters and offer you refreshment ere you return to your own place and habitation?

Before we say goodbye you may wish to ask me some questions—You will want to know where the property you have just visited is situated? If all you have seen is ' real ' or simply the product of a fertile " imagination "? Can we really begin *now* to build our future homes in the hereafter? No simple answer to these questions is possible. One can only give indications. We live now and in the past and future within the mind or consciousness of our Creator. The place that we inhabit at the moment is within a level of consciousness and environment most suitable for our immediate needs and our deserts.

The homes you or I are in process of constructing now for our future use are situated at that level of consciousness most suitable for our requirements as and when we continue our age-long pilgrimage towards the Light.

For this reason one cannot define in geographical terms where your or my next habitation will be. Sufficient that it will be where we need it most at the point of development reached at the time of our transition.

As to " Reality ", the places I have shown you are one step nearer to reality than those by which you are surrounded at present. In regard to the " reality " of the products of the creative imagination, remember that everything that surrounds you *now* insofar as human constructions are concerned, your houses and churches, your streets and cities, your ships and engines, your pictures and the products of all your Arts: all these are mundane manifestations of the creative imagination, fertilised by the thoughts and the wills and the acts of their creators. You look upon all these manifestations as real and as solid.

I repeat that everything you have just seen is not only as real and as solid as your present surroundings, but one step nearer to Reality itself. Above all, remember that what you think, feel, speak and do *NOW* are the bricks that are being prepared for the construction of your own habitation when you pass hence into the next stage of your pilgrimage towards Eternity.

(*The Silent Road*, by Major Tudor Pole, written in the light of personal experience, is due for publication this month will be obtainable from our Worthing office (Price, 15/-).)

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